

tained of the United States, and their brethren in Canada, and he would not be slow in marching against them as Texas Ana did, and would make little ceremony of carrying the war even to the Heights of Abraham. The Star's version of Gen. Jackson's views of the Texas cause is quite consistent with a multitude of other artfully contrived fabrications of the same kind. Thus he is lately reported to have said to Hon. H. G. Burton, formerly a member of Congress from North Carolina, and more recently Governor of that State, that he must have Texas, cost what it would; that if 10,000 men would not get it, 100,000 should; and that he would make the said 100,000 H. G. Burton the first Governor of the Territory. These falsehoods and thousand other mischievous falsehoods have been made with ease by the speculators and their agents, but happily Gen. Jackson's letter to Governor Cannon, which we noticed on Saturday, gives the lie to them all, unless we believe him to be a political hypocrite like Queen Elizabeth, which we do not claim to do. We have said to a gentleman of this city, that Texas could not be added to this Union as a slaveholding State, or rather as a State, without ultimately dissolving it, by giving an undue influence to the slave interests in Congress, and still more formidably arraying the South against the North.







**TRUMPET MEETING.**  
 Never have we been more cheerful in spirit, or more united in purpose, than in attending the recent annual meeting of the Eastern Pennsylvania Anti-Slavery Society, which was held in Kennett, Chester County, on the 11th, 12th and 13th inst. The number present surpassed the most sanguine expectations, and consisted of a body of men and women, which, in its moral and indomitable zeal, clear discernment and sterling integrity, exceeded every gathering we have yet seen in our cause. Of these, a large proportion were Friends, or "Hickite Quakers," as they are called, and who, in their bearing and demeanour, were as true to the spirit of the Quakerism of old as to the letter of the Quakerism of new. It is estimated that between two and three thousand persons were present, some coming fifty, sixty, and even a hundred miles. A friend of ours counted over a hundred miles at one time on the ground: he was also some sixty or seventy miles on horseback. The question which created this unusual influx, and drew together this immense concourse, was the Dissolution of the Union. It came up for discussion in the presentation of the following resolutions, (which were laid over at the Norfolk meeting last year, for final action on this occasion,) and occupied almost the entire time and attention of the meeting.

1. Resolved, That we are constrained to regard the United States Constitution as an unholy league with oppression, virtually pledging the strength of the whole nation to the defence of slavery as long as the slaveholders shall choose to demand its aid, requiring the sending back of runaway slaves to bondage, and in other ways helping to sustain the unholy system.

2. Resolved, That the provisions alluded to being contrary to the law of God, which condemn oppression and all alliance with it, are neither morally nor legally binding; nor have we any right to obey them, or to promise that we will do so, or to make ourselves parties to the compact which they are an important part.

3. Resolved, That voting under the Constitution, or seeking to support it, in our opinion, becoming a party to the compact, the former implying, and the latter giving expressly a promise to obey, its requirements in law, as in all other particulars.

4. Resolved, That doing these acts with intent to amend the Constitution by striking out its immoral provisions, renders them none the less a promise to obey it, as it now stands.

5. Resolved, That, in view of these considerations, it seems to us inconsistent for those who hold the doctrine of the immorality of slaveholding, to take any office which requires an oath to support the Constitution, or to vote under it, so long as its pro-slavery features remain.

Those who took part in the affirmative were C. C. Burleigh, Joseph C. Hathaway of Farmington, N. Y. W. L. Garrison, C. L. Remond, Henry Grey, and Webster. Those who spoke in the negative were Thomas Earle, George Bradburn, Henry Peterson, and Charles Cavender. All persons "friendly to immediate emancipation" were allowed to vote on the resolution. Tellers were appointed, and the vote stood—four hundred and forty-two in the affirmative, and one hundred and eighty-eight in the negative—an overwhelming majority, comprising the bone and marrow, the life and power of the State Society.

But—long article in our next number.

**DEPARTURE OF FREDERICK DOUGLASS, JAMES N. RUFFIN, AND THE HUTCHINSON FAMILY.**

Three widely known and as widely beloved friends left us on Saturday last, in the steamer Cambria, for Liverpool. Heaven give them a speedy and prosperous passage, and grant them a safe return home in the course of the next year! They need no credentials, no letters of introduction, on the other side of the Atlantic. Their names, services and talents are known by all in England, Scotland, and Ireland, who take any interest in the cause of emancipation here, or who are familiar with what is going on in the moral world. Their reception, we do not doubt, will be kind, cordial, enthusiastic. In every respect, they are deserving of the confidence, esteem and hospitality of our British friends. Sorry are we, with a great multitude also, to part with them, even for a moment; but, remembering that "the field is the world," and that they are not to be idle in it, but, if possible, more active and efficient than ever, we are reconciled to the separation. They will create a sensation, we opine, before their return.

We arrived from our Pennsylvania excursion just in season to bid them farewell. The noble steamer lay off in the stream, ready in a few moments to commence her patient journey across the mighty deep. At the suggestion of Jesse, a circle was formed by us, when the gifted "family" sang "Home, sweet home," with deep pathos and thrilling effect; and as the last strain died upon the air, the bell rang, and, giving a final clasp of the hand, we each other adieu. The last thing we saw of Douglass was his waving his hat to us in the distance. Somewhat to our surprise, he has never yet stood, and all which cannot tolerate slavery, and among a people who neither despise nor persecute a man on account of the complexion which has pleased the Creator to bestow on him!

On Friday evening, a crowded and most enthusiastic meeting was held in the spacious Lyceum Hall, Lynn, which was addressed by Douglass, Buffum and others, and at which the Hutchinsons sang in their admirable strains; after which, the following resolutions, offered by Henry Clapp, Jr., were adopted by acclamation:

Resolved, As the sense of this great gathering of the inhabitants of Lynn and vicinity, that we extend to our esteemed fellow-citizens, Frederick Douglass and James N. Buffum, whose proposed departure for England has brought this "uncommon multitude" to our hearts, our warmest good wishes for a successful issue of their journey.

Resolved, That we are especially desirous that Frederick Douglass, who came to this town a fugitive from slavery, should bear with him to the shores of the Old World, our unanimous testimony to the fidelity with which he has sustained the various relations of life, and to the deep respect with which he is now regarded by every friend of liberty throughout our island.

Resolved, Also, that we rejoice to welcome among us on this occasion our distinguished guests—"The Hutchinson Family"—from New-Hampshire, feeling it a proud honor that their farewell song should have been poured into our hearts;—and we unite with innumerable friends of humanity in every part of our country, in at once regretting that our gifted friends are to leave us, and congratulating Old England that she is about to receive in their presence, so large an accession to their musical and philanthropic ability.

By alluding in the Hutchinsonian vocalist, the N. Y. Courier and Enquirer says, "They contemplate a tour across the water last year; but the sudden death of a beloved and faithful brother so weighed their spirits, that they for some time thought they should sing no more in public, but stay at home and comfort their days, to comfort their aged and afflicted parents. But our music-loving public would not long do without them, and last spring they were again welcomed by thousands upon thousands of delighted and sympathizing hearers, in this and other of our large cities. They are now bound on their affectionate regard of all in this country who have ever heard them or heard of them—and who

**LETTERS FROM HENRY C. WRIGHT.**  
 MAJOR COTTAGE, ROSENETH, July 26, 1845. Saturday night.

DEAR GARRISON:

I am on the beautiful peninsula of Roseneth, a strip of land about 7 miles long and 1 1/2 wide, running down upon the Clyde, opposite Greenock, between Gare Loch and Loch Long. In a cottage of one story, in a little attic, I can stand erect in the middle of my room, but it slopes down each side, and I have to stoop low to go either way from the centre. Have a little carpet, little wash-stand, little bureau, little place to sleep in, down or close under the roof. Have a little table, in precious confusion with books, papers, Liberator, pens, ink, blotting, and all the admirable arrangements of my writing table. Have but one little sky-light window, cut out through the roof, close under which I sit and write to get the light, and out of which I sit and look off upon beautiful Gare Loch, about one mile across, and upon the bleak, desolate Highlands, a little beyond the Loch to the east, that rise abruptly and sublimely from the western shore of Loch Long. I stand up, thrust my head and shoulders out of the little window hole, and look up and down the whole length of Gare Loch, six miles long—turn to the south and see Roseneth Castle, the present seat of the Marquis of Lorn, son of the Duke of Argyll, on the south end of the peninsula of Roseneth, directly opposite Greenock. I see Greenock, and part of Glasgow, and when a little darker, can see the lights of Glasgow, 25 miles distant to the east, reflected on the sky. I look to the left, or north, and there is the head of Gare Loch—and over the slight hill behind it to the north is Loch Long—and then come the abrupt, bold, and desolate Highlands, that stretch away to the north and west around Loch Fine, Loch Gail, Glen Crae, and the northern extremity of Loch Long. The pretty little white cottage, in which I am, is on the side of a hill, rising up from the western shore of Gare Loch. It is called *Memore Cottage*. Near it are some roses, some black currants, a few blackberries, and a few feet of garden. All around behind it on the hill is a waste more land, covered with heather. I go up the hill to the west a few rods, and from its summit can look down upon beautiful Loch Long, down to the Clyde, the bay of Dunoon, the Cumbrays, the Isle of Bute, and Rotheray, the Isle and Mountains of Arran, and Ailsa Craig, 40 miles in the distance. Loch Long, Gare Loch, Loch Gail, Loch Long, Loch Ech, and Loch Fine, are not far apart, and run up from the Clyde to the north among the gloomy Highlands, and steam-boats go up them all from the Clyde, except Loch Ech. This is a silent and magnificent region. I wonder not at Highland superstitions. This is the region of ghosts, of wandering spirits, and of all the supernatural.

I am rustiest with the Patons—dear and noble friends—amidst the Lochs and wild mountains of heather. I am writing a pamphlet in my little Highland, Roseneth attic, to show that the First day Sabbath is a human and not a divine institution—that Sabbath-decay is no more of a sin than Monday or Tuesday-decay—that Christianity requires us to regard no day or place, but *Mus* as sacred—that prevailing views of the Sabbath stand in the way of the regeneration and redemption of man from the sin and wrongs under which he lives and suffers—and that it is a good arrangement to have a day of rest, which day should be devoted to the overthrow of popular, legalized and baptized injustice and oppression; to the promotion of Non-Resistance, Anti-Slavery, Teetotalism, Free Trade, Free Suffrage, &c. and not to the support of theological abstractions, sectarian organizations and the priesthoods, and of governments of violence and blood. The Holy day, the Holy church organizations, the Holy clergy, the Holy houses, Holy governments, the Holy army, Holy navy, the Holy aristocracy, Holy royalty, and Holy national debt, are all, alike and equally, the deadly enemies of Christianity and Humanity. All these are alike holy and consecrated in the hearts of many in this kingdom—and these must be kept holy, whatever becomes of Man. There are exceptions; some do not regard any of them holy or sacred—who dare to think that God and man are sacred and inviolable—but that any human institutions may, at any time, be blotted out, as the good of man requires, and that none of them, nor all of them together, are worth one drop of human blood. I hate these holy days and houses—these holy titles and professions—the holy sectarian and national organizations—these holy temples, holy pulpits, holy bands and gowns—these holy crowns and sceptres, with their main pillars of support, the holy galleys, holy soldiers, and holy guns. Every thing is made holy by man. He alone is unholy, profane, worthless. Holy days, holy houses, holy pulpits, holy galleys, holy water, holy bread, holy priests, holy dukes, holy kings and queens, holy sects, holy forms and ceremonies, must not be desecrated, under the pains and penalties of being denounced as Infidel, Non-Resistant, Non-government, Jacobin, Anarchist, &c.; but Man, our brother, the child of our Father, the image of our God, may be scorned, spit upon, chained, imprisoned, scourged, cut to pieces, hung and gibbeted—all in accordance with Divine ordination, and with love and forgiveness, and all under cover of a solemn, awful, pious prayer!!! Oh, I am utterly disgusted with this pious, praying, solemn *Atheism*; for it is nothing less. He is the lying atheist who says he loves God, while he hates his brother. He is the hypocrite, whose heart and life say—I care not what their heads and tongues say—there is no God—who claim the right to kill and enslave men, and who, by person or proxy, do buy and sell, shoot, stab and hang their bodies, while they make much ado about their love for their souls. Let God be consecrated in every heart; then let the human person be consecrated and deemed inviolable. Let the human person be invested with a sanctity, a glory, next to God. Let us consider every insult and injury done to man, as done to God. Let him be counted an enemy to God and man, who claims the right, or who harbors the desire, to scourge, to mutilate, to hang and destroy the person of any human being. Let man, as he comes from the hand of God, be loved and had in honor, and not as he comes from the hand of the tailor, the jeweller, the Presbyterian, or the Parliament. Let men no longer have it in their power to make up for wrongs and outrages done to man, by their observance of holy days, holy places, holy convocations, and holy ceremonies. How worthless to man, how hateful to God, are such rites and observances, when they are substituted for dealing honestly, truthfully, justly and lovingly with man! What abominations are they, when played off before God as Christian worship!

THESE are the things I have to say to you, my dear friend, as I sit in my little Highland, Roseneth attic, and look out upon the Clyde, the bay of Dunoon, the Cumbrays, the Isle of Bute, and Rotheray, the Isle and Mountains of Arran, and Ailsa Craig, 40 miles in the distance. Loch Long, Gare Loch, Loch Gail, Loch Long, Loch Ech, and Loch Fine, are not far apart, and run up from the Clyde to the north among the gloomy Highlands, and steam-boats go up them all from the Clyde, except Loch Ech. This is a silent and magnificent region. I wonder not at Highland superstitions. This is the region of ghosts, of wandering spirits, and of all the supernatural.

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**THE GREAT MEETING IN GLASGOW.**  
 GLASGOW, Aug. 5, 1845.

DEAR GARRISON:

I have just come in from the anniversary meeting of the Glasgow Emancipation Society, in the City Hall. It would have done your heart good to have been there. It will cheer you and all true-hearted abolitionists, when you get the proceedings, as you will by next steamer. They will not be in print till Monday, too late for this. Our only disappointment and drawback was, the absence of our noble George Thompson, and to me that was a drawback, as I have not yet met him face to face. But Henry Vincent, Dr. Willis, and others, made up the deficiency as well as they could.

It is possible to be a traitor to the government and country of your birth? Then shall I be denounced as one, even by those whom I love. I cannot help it. Better be a traitor to my country than to my God; and I think that even semblance of fidelity to the Constitution and Government of the United States is treason against God and humanity. That meeting in the City Hall contained 2500; I should think more. An imposing meeting it was. I offered a string of eleven resolutions. One was to the effect, that it is the duty of the friends of liberty and equal rights, the world over, to seek the DISSOLUTION of the American Union;—one was a hearty response to the inspiring, humane, Christian watchword—*NO UNION WITH SLAVEHOLDERS*;—one was to memorialize the Government of Britain, to use its influence to procure the abolition of slavery in the United States;—one was to urge the people of Great Britain to treat every slaveholder that visits this country, as a MAN-STEALER;—one was the duty and privilege of abolitionists to instigate slaves to run away from their masters, and the duty of all men to give them aid and comfort in their efforts to run away;—one was, that all contracts, laws and constitutions, binding men to countenance and sustain slavery, in any form, are void, and ought at once to be annulled;—one was, that no church, composed wholly or in part of slaveholders, can be a Christian church. The resolutions were adopted with an outburst of enthusiasm that could scarcely be conceived of by a Boston audience. The whole vast concourse sprang to their feet as one man, and, by a shout, by clapping of hands, and waving of hats and handkerchiefs, prolonged and reiterated, gave assent. Oh! it would have made your anti-slavery heart leap for joy to have seen that enthusiastic throng, and heard that heart-felt shout! It was such a shout as all holy angels and all Christian men will ere long give over the downfall of that slaveholding, slave-trading, slave-driving Church and Republic—such a shout as will rise up to God from the redeemed children of Africa, and from every friend of human liberty in heaven and earth, when they shout over that slave-breeding Democracy—*BARBOLY THE GREAT IS FALLEN*, is *FALLEN*—that great city of blood and tears, in which men dealt in slaves and the souls of men. Henry Vincent declared that, "that slaveholding republic had not yet learned the first principles of human liberty!" He rebukes, though just, were withering. He speaks not his own country. He is a MAN—not a nationalist, nor a sectarian. The Rev. Dr. Willis deserves the thanks and praise of all the American abolitionists. He is a *Free Kirk* man. But Kirk and Profession he lays on the altar of God and Humanity, when called so to do.

At 2 P. M., there was a meeting of the Glasgow Female Anti-Slavery Society. You will get their proceedings and doings in due time. Heartily did they vote to send a box to the Bazaar.

Had you been at these meetings, you would have exclaimed—Behold, now, THERE IS NO MORE SEA: to Anti-Slavery, there is no more sea nor dry land—no distance—no ABYSS. Anti-slavery love and sympathy know no latitude nor longitude—no Church or State lines. Anti-slavery knows God, and knows man, and needs no other knowledge. The spirit of Anti-Slavery—THE SPIRIT OF CHRIST, has been with us to-night.

Wm. Small, John Murray, the Patons, the friends and supporters of the Glasgow Emancipation Society, and of the Glasgow Female Anti-Slavery Society, do indeed deserve the praise of all the friends of Christianity and Humanity in America.

Yours, with a glad heart,  
 HENRY C. WRIGHT.

**STATE OF THINGS IN OLD ENGLAND.**  
 [FROM OUR LONDON CORRESPONDENT.]  
 Old England, July 27, 1845.

DEAR SIR:

We have had several articles in different papers on the evils and cruelties of slavery generally, and particularly of American slavery. We owe these articles, most of them, to you and your friends, but chiefly to you.

I congratulate you on the great progress of abolition; you have caused much to be done in a short time. Your retrospective ought on this subject to be cheering, and give you courage to go on in the good work whilst energy is spared to you; for you as others must expect the day when you will find that you begin to weaken bodily—I trust not mentally—until you are called away.

The Times' London newspaper recently had an article or two on this point, originating from your exertions. The result of your efforts is attracting European attention. "The Times" is the leading journal in circulation—that is, in the number of copies sold, though it is far behind the people. It is the middle class organ, and its ruling principle is, to deal with the many passing topics as to sell the greatest number of copies. It follows public opinion at a cautious distance. The general belief is, that its proprietors would cause it to advocate slavery, or its abolition, if they believed that one course would sell more copies than the other. But the world is going on in the right direction, and they find it to be their interest to advocate its abolition.

The Malthusian doctrine is working out its terrible results in England. The moral disease which it introduced among the political economists, was a calumny to the sufferings of the poor classes. It taught that it was a law of nature that men should increase faster than food—and the conclusion was palpable, that starvation was a necessity, not a sin; that the rich are justified in permitting this, for that otherwise men would increase till they ate up each other, and the theoretical future danger reconciled the Doctrinaires to the injustice and wickedness of present starvation.

Our laws for the last thirty years have been made, or influenced in the making, by the Malthusianists. The state of our poor is a state, as to the mass, of nearly semi-starvation; and cases of actual starvation are, during the winters, constantly brought under the notice of coroners' juries.

The poor have no interest in the land in this country, and the aristocracy who originally obtained it, either by being more successful as warriors under the feudal system, or by the favoritism of princes, have, since government by force gave place to government by fraud,—through the forms of legislation, taken it into their own hands by successive bills of enclosure, and shut out the poor from the possession of this element. If the aristocracy could bottle up the atmosphere, how much would they charge the inferior classes for a gas?

This is a sum in moral arithmetic it would puzzle even the editor of a newspaper to answer.

I hope to find time occasionally to show how this land-monopolizing system has worked and is working in England; and to point out one or two errors which

appear to me to pervade the views of those who write on this subject in America, and who seem to have as much objection to the payment of rent as they have to individual property in land. In this I may perhaps do them injustice. I am speaking now from the impression made upon my mind by the perusal of a number of a paper printed in New-York, called the "Young American," brought to me by a friend from America.

I do not think on the great subject of slavery that the important edict passed a year or two since by the English East India Company, abolishing slavery in British India, has been noticed either here or in America in the manner it deserves. Where the English government emancipated their thousands in the West Indies, the East India Company emancipated their hundreds of thousands in British India, and efforts are now contemplated by many here who have power and influence, to pass laws for giving the people there an interest in the land of their birth.

Thus the world is going on improving socially, and advancing mind over matter. The Constructive is winning its way over the Destructive, and Benevolence is subduing Brutality.

Sir H. Hardinge, the Governor-General of British India, is now busily engaged in extending native education in those regions, and the native mind, improved by European instruction, is being stirred into activity to aid native progress.

The necessity for this is perceived, as it is found impossible longer to control the myriads,—gentle-spirited as the masses are there,—by mere brute force. The pen is being brought into action to develop and induce, instead of the sword to cut down and subdue. Vast and important consequences will result to slavery in America from this mild treatment of British India, and mental instruction will show the natives of India worthy of civil rights.

The importance of granting the people of British India a permanent interest in the land of their own country, is this: They will then produce cotton, rice, and other tropical productions in abundance, will compete with and beat the productions of American Slavery, and rendering it unprofitable, will give weight to your teaching, and bring the breeches-pocket argument to aid your arguments founded on justice and benevolence. Interest opens men's eyes to sound policy with great rapidity. Touch the pocket, you quicken the conscience.

I derive by extracts from other papers in the "Liberator," that you continue to be well abused by slaveholders and slaves. While they scold you, we have confidence in you. We know you are in the right way, because they scold you for being out of it; and I trust that you and other good men will see in those things the fruits of having cast your bread upon the waters, in faith and confidence that it would return to you after many days.

The sentiment that it is our duty to aim at leaving the world better than we found it, will, I hope, prevail and spread itself amongst you and your friends over the Western World. You have a glorious continent, geographically viewed, displayed before you as the field of your labors. You have a great space for diffusing truth opened out to you, a noble language in which to impart it, and a rich and beautiful literature for use. Speaking of the United States as a nation, they have a nobler field of action, and greater spirits placed before them for moral effect, than any nation ever had before. No space of equal extent has ever been opened, since the world began, to one language and an already matured literature.

We are led to reflect that that language and literature which is committed to you to be spread over the Western World, is now established in British India, Australia, in Polynesia; at the Cape of Good Hope, and in several other African possessions, and has recently made a slight entrance into China. Thus we have great grounds for hoping for the ultimate emancipation of the universe. A universal language will be a universal moral lever with which to move the world. Add to this the rapidity and immense power of diffusion which mind is gaining through steam, railroads, and the reduction of postage in England, France, and America, and the prospect is most animating and encouraging. Every cent of postage beyond the actual outlay for transit, is a tax upon morality, intellect and progress. Society and governments cannot yet be made to see it, but they will see that it will be for their interest to establish railroads and posts, and allow men and letters to be delivered without any charge whatever, paying the expense out of the common pocket of society. To this purpose, the rent of land should be applied. Land is worth nothing without men upon it, and the rent the occupant pays, the mineral, or the internal wealth of the land, minus the expense of winning it, should go to the State for the benefit of all, to make rail and other roads; to drain and sewer towns, and all the other purposes of a healthful moral police.

I had just got into a humor for scribbling, when it occurred to me that you cannot have much time to spare, and that by writing more, I may expose myself to being put into the waste basket; and therefore I conclude by saying,

I am, with all good wishes,  
 Yours very truly,  
 EDWARD SEARCH.

**WALKER MEETING IN NEW BEDFORD.**  
 NEW BEDFORD, 8 mo. 14th, 1845.

DEAR FRIEND:

We had a large gathering at the town hall, last evening, to see the "branded hand" of Jonathan Walker. Friend Walker appeared before the audience in his simple manner, and told his simple tale. He was followed by Frederick Douglass, in one of the grandest speeches I ever heard him make. His speech brought out some of the ire of the churches when the private discussions took place at the close of the meeting, whether such and such churches were pro-slavery, &c.; whether the Rev. Henry Jackson's, (the church that Capt. Walker formerly belonged to, and worshipped at in this place,) did their duty towards Capt. Walker while in prison. It was proved that the Rev. Henry Jackson said, that Walker had no more than his deserts for breaking the laws of the government. Such is the Christianity, or was the Christianity, less than one year ago, of the Baptist minister in this place. This same minister, to get clear of the two or three negroes from his church, drove every nail that he possibly could, to get up a negro church in his connection, and has accomplished the same. Some remarks were offered by John C. Cluer, and then a petition was presented, of which the following is a copy:—

To the Senate and House of Representatives of the United States in Congress assembled:

Whereas, Jonathan Walker of Barnstable, in the State of Massachusetts, having been imprisoned in Pensacola, Florida, eleven months, for no crime; And whereas, what was considered a crime in the United States, would have been considered a great and mighty deed in Algiers, if he had endeavored to liberate some of our countrymen from servitude to Mahomedanism, which servitude immediately ceases on taking the religion of the country; Therefore, we, the inhabitants of the town of New Bedford, in the State of Massachusetts, ask your honorable body to refund the fine taken from Capt. Walker by the United States Court, and likewise pay him, as far as it can be done, for the imprisonment, and branding, and loss of usefulness to his family.

That brand S S, should be interpreted "Soul Savior"; for was he not trying to save and enlighten souls that had been kept in darkness from the day of their birth? Perhaps the little light they have received from Capt. Walker may yet lead them in the road to freedom; for, most likely, he told them that the most powerful nation on earth, under whose banner he intended to place them, had no slaves; and that there were men doing all they could in the free States to bring about immediate emancipation. It is hardly likely a man of the calibre of Capt. W. lker would have seven men with him a week or more, without giving them some mental and moral instruction,

which may be the means of doing a great good to them and their associates in future.

Capt. Walker, at the close of the meeting, passed around, and showed the audience the marks of independence that these States united to place on the hand of any man that should love God, and endeavor to carry out the principles of Him "that had not where to lay his head." Look at Jonathan Walker's hand, and then throw up your caps for "Liberty," you fourth of July orators! Look at his hand, you revolutionary sons! Tell me, is that the liberty your fathers bled for?

Thine for the slave,  
 R.

**PARTICULAR NOTICE.**

We this week have endeavored to send bills to all our subscribers who are in arrears, or who have not yet paid for the current year.

It is necessary that each subscriber should be prompt in rendering to us our due, in order that our payments should be punctually made.

Will not every individual, therefore, take care that if others are delinquent, he is not, and relieve himself from his share of responsibility by sending us the amount immediately on the receipt of his bill?

Postmasters are authorized to receive money for publishers of newspapers; or the bank-notes may be enclosed by mail where no other opportunity of sending offers. New-England money is preferable.

Letters are to be addressed to the General Agent.

Our subscribers in the city are requested to make payment at the office, 25 Cornhill, when convenient.

**WALKER AND MOODY.**

These faithful fellow-laborers have now commenced a tour of anti-slavery effort in Massachusetts, and they look for efficient aid, sympathy and co-operation from all the members and friends of the Mass. Anti-Slavery Society in the several towns which they will visit. An occasion now presents of doing much, through their instrumentality, for the cause of humanity. But in this work, nothing will come of nothing; now, as heretofore, every step of progress must be made by putting forth strenuous effort, engaging in actual labor, scorning discouragement, overthrowing obstacles, hoping through darkest adversity, and resolutely acting on the principle that duty is ours, while events are God's. Preparation is to be made for these meetings by securing the largest and best accessible place, advertising the meetings as extensively as possible, causing them to be noticed editorially, or by short and spirited communications, in the neighboring newspapers, and using what personal influence is necessary to draw out all persons, parties, classes and conditions to hear the experience of a Massachusetts man of the evils of slavery.

We entreat our friends and the friends of humanity to enter actively upon this work, in accordance with the following plan of proceedings. Messrs. Walker and Moody will lecture on

Friday, August 22, at Marlborough.  
 Saturday, " 23, " Beverly.  
 Sunday, " 24, " Essex.  
 Monday, " 25, " Manchester.

After this, they will be engaged in other affairs until Sunday, Sept. 7th, previous to which, notice will be given in the Liberator of the continuance and order of their series of meetings.

CHARLES K. WHIFFLE, General Agent.

**MEETING AT FITCHBURG.**

We are requested to state, that an anti-slavery meeting will be held in Fitchburg, on Thursday evening next, August 28th, which will be addressed by Wm. Lloyd Garrison, Parker Pillsbury, and probably by C. L. Remond.

See the notice of the meeting of the New-England Freedom Association, on Monday evening, in another column. Let there be a crowded attendance on the occasion.

Some extracts from Mr. Sumner's oration, delivered on the 4th of July, may be found on our last page. The friends of peace should exert themselves to procure for this excellent oration a wide circulation.

**ARRIVAL OF THE HIBERNIA.** The British Mail Steamer arrived at Boston on Sunday, at thirty minutes after noon, having made the passage in less than twelve days from Liverpool.

Mr. McLane, our Minister to the Court of St. James, arrived in Liverpool in the *Acton* on the 23rd ult. He proceeded thence to London, and took lodgings at Thomas's Hotel, in Berkeley Square.

The session of Parliament was rapidly drawing to a close. On the 31st ult., the House of Commons adopted the report in favor of the Slave Trade Treaty Bill, which renders the slave-traders of Brazil amenable to English law courts as pirates.

As many as ten railway accidents had occurred within the week previous to the sailing of the steamer, resulting, in most instances, from collision. The effects were less serious than might have been apprehended in the destruction of human life, not more than three persons in all having been killed.

A. M. Martineau, of Paris, states, that he has discovered the means of carrying on the degenerate type of a gigantic scale. He can, he says, degenerate a type of a man, embracing 150 degrees.

**Fire and loss of Lives in Boston.**—On Friday evening, at 9 o'clock, the large stables attached to the City Tavern, were suddenly burnt to be enveloped in flames, and were completely burnt out within half an hour. The stables contained hay and grain for the fodder of about fifty horses kept therein. None of the horses, however, were hurt. The Brattle-street church was considerably damaged on the corner next to the fire. The premises, which have been burnt twice before, belong to the Fifty Associates, and are fully insured. It is generally believed that this fire was the work of an incendiary.

It is our painful duty to add, that two firemen, Thompson and Roulston, were killed, and Howard, belonging to Charleston Engine No. 3, was severely injured, by the falling of the stable wall on Brattle square.

Florence Sullivan, a young man in the employ of Crocker & Brewster, was also in the hotel, shocking accident, he was fatally burnt; he was insensible. Cyrus Libby, an hostler, is badly burnt, but will recover. A boy named Lane, cab-driver, was dangerously injured, kicked in the stomach; speechless at 11, last night. Besides these, others whose names we could not obtain, were injured.—*Post.*

**Sentence of Flattery.**—The anniversary of Emancipation in the West Indies was celebrated in the U. S. Circuit Court on Friday, says the Boston Courier, by pronouncing sentence on Peter Flattery, heretofore convicted of fitting out the schooner Spitfire, with intent to engage in the slave trade.

The exceptions taken by his counsel having been argued at a former day, were now overruled, and he was ordered to pay a fine of \$2000, and to suffer imprisonment in the common jail five years. The sentence was pronounced by Judge Sprague.

The prisoner was ordered to be committed to the Salem jail.

**The Slave Case.**—The Commissioner, yesterday, required recognition from Capt. Libby, in the sum of \$3000, with three sureties in the sum of \$1000 each, for his appearance at the adjourned session of the Circuit Court to be held on the 30th inst., to which time the May term of the Court was adjourned. The Grand Jury and the Juries of trial will then be in.

The bail was required to justify an oath.

The witnesses were also held to appear at the same time. Most of them will remain in custody of the Marshal, until the sitting of the Grand Jury.—*Portland Advertiser.*

**Lewis W. Paine, formerly of Fall River, in this State, and during four years past a teacher in Georgia, is now a prisoner in Thomaston, Georgia. He is accused of having aided a fellow-man in escaping from bondage.**

He was put under \$5000 bonds, which failing to procure, he was imprisoned, and is to have his trial on the 15th of August. His wife was advised to leave the State, and is now in Massachusetts.—*Worcester Gazette.*

**DIED.**—In this city, on the 17th inst. Mr. James H. House aged 42 years. He was an early and zealous friend of the Liberator, and in its infant state, one of the first and most liberal contributors to that invaluable print.—*Com.*

In East Greenwich, 7th inst. while sitting in perfect health, with his family around him, a morning meal, Mr. Charles E. Eldredge, of East Greenwich, aged 33 years.

Distinguished for his strict honesty and integrity, for his faithful devotion in all the various relations of life,—as a husband, father, brother and friend; he had yet more universal claims to regard and remembrance, as an earnest philanthropist, and true disciple of that religion, whose distinguishing principle is "love to man." His humanity was bounded by no narrow limits of party or sect. He regarded all men, of whatever name, state or hue, as equally with himself the children of the same Heavenly Father. He was emphatically one of those

"Who with a hearty zeal embrace,  
 What'er is friendly to the race."

He looked upon the enslaved African as his brother; he regarded the wretched heathen as a fallen child of God, capable of being restored to the divine likeness,—of being aroused, by the music of kindness to a nobler life. He was one of those noble souls that ever felt, that

"Our neighbor is the suffering man,  
 Tho' at the farthest pole."

Whilst the highest interests of humanity loomed, by his sudden death, an ardent friend and advocate, his numerous friends miss from their circle "an honest man, that noblest work of God," and his wife and infant children, their devoted guide, their counselor, support and tender friend. The God of the widow and fatherless be with them in their affliction.

R.

**ESSEX COUNTY ANTI-SLAVERY SOCIETY.**

A quarterly meeting of the Essex County Anti-Slavery Society will be held at Topsfield, commencing on Saturday, September 13th, at half past 1 o'clock, P. M., to continue the succeeding day.

The cause for which we convene is glorious. Let every abolitionist then determine to be present, feeling that upon himself in part rests the responsibility of its final progress or defeat.

MARY P. KENNY, Sec'y.  
 Salem, Aug. 19, 1845.

**NOTICE.**

Wm. Lloyd Garrison will deliver an address before the New-England Freedom Association, on Monday evening next, 25th inst., at the Baptist Church, commencing at 8 o'clock. A female fugitive, recently from the South, will be present. A collection will be taken in her behalf. The public is invited to attend.

August 20. ROBERT WOODS, Sec'y.

**WORCESTER NORTH.**  
*Pic Nic Celebration at Westminster.*

The friends of immediate, universal and unconditional emancipation in Worcester North and vicinity, will commemorate the emancipation of the slaves in the British West India Islands at Westminster, on Friday the 28th inst. (instead of Tuesday the 26th, as previously advertised.)

The public generally, without distinction of sect or party, are invited to unite in the same. In addition to many speakers in vicinity, Wm. L. Garrison has promised to be present. It is also hoped that C. L. Remond and other distinguished speakers who have been invited will attend.

The Pic Nic will be conducted upon the original plan—each individual or social party providing their own refreshments.

Let the friends awake, and take measures to secure large delegations from their respective towns. A procession will form at 10 o'clock, A. M. near the Town Hall, and proceed to a pleasant grove near by, where the meeting will be held.

GEORGE MILES, President.  
 B. SNOW, Jr. Secretary.

**WANTED.**

A journeyman Hair-Dresser, one of steady habits, who will be willing to devote his working hours to the interest of his employer; to such an one will be given liberal wages and steady employment.

BENJ. P. BASSETT, 23 Endicott st.  
 Aug. 19. pd.

**PLACE WANTED.**

Wanted, a good place for a fine little colored boy, about ten years old. He is healthy, strong, and very bright, and will do excellently well if he falls into the proper hands. Apply at 25 Cornhill.

**NOTICE.**

A meeting for the abolition of Capital Punishment will be held in South Natick, on Thursday evening, Aug. 28th, at 7 o'clock.

The Winch family are to be present with appropriate music.

**LECTURE ON CAPITAL PUNISHMENT.**

John M. Spear will lecture on the Abolition of Capital Punishment in Milbury, next Sunday evening, at 5 o'clock.

**ORRIN D'WOLF.**

The friends of this young man, who is now under sentence of death, are reminded that the Gov. and Council meet on the 26th of Aug. Petitions in his behalf must be forwarded before that day to the office of the Massachusetts Society for the Abolition of Capital Punishment, No 50 Cornhill, Boston.

The following persons have been appointed by the Society to present his case to His Excellency and Council, viz:—Robert Rantoul, Esq., Wendell Phillips, Esq., E. G. Loring, Esq., J. A. Andrews, Esq., Dr. Walter Channing and Rev. Chas. Spear.

**NEW-ENGLAND TRUSS MANUFACTORY.**

THE subscriber continues to manufacture Trusses of every description, at his residence at the old stand, opposite 264, No. 305 Washington-street, Boston, entrance in Temple-Avenue, up stairs. All individuals can see him alone, at any time, at the above place.

Having had twenty years' experience, he has afforded relief to three thousand persons for the last five years. All may be assured of relief, who call and try Trusses of his manufacture. He is now confident he can give every individual relief who may call on him.

["The public are cautioned against the many quacks, who promise what they cannot perform. Having worn the different kinds of Trusses, more or less, that have been offered to the public for the last twenty years, from different patent manufacturers, and now continues to wear those of his own manufacture, he is now able to decide, after examining the rupture, what sort of Truss is best to adapt to all the cases that occur; and he has on hand as good Trusses, and will furnish any kind of Truss that can be had elsewhere.]

["J. F. F. manufactures as many as twenty different kinds of Trusses, among which are all the different kinds similar to those the late Mr. John Beach of this city formerly made, and all others advertised in Boston, together with the patent elastic spring Truss, with spring pads. Trusses without steel springs—these give relief in all cases of rupture, and a large portion produce a perfect cure. They can be worn day and night. Improved hinges and pivot Truss; umbilical and spring Trusses, made in four different ways; Trusses with ball and socket joints; Trusses for Prolapsus Ani, by wearing which persons troubled with a descent of the rectum can ride on horse-back with perfect ease and safety. Mr. Foster also makes Trusses for Prolapsus Uteri, which have answered in cases where pessaries have failed. Suspensory Trusses, Knee Caps and Back Bands are always kept on hand. As a matter of convenience and not of speculation, the undersigned will keep on hand the following kinds from other manufacturers, which they can have if this does not suit them.—Dr. Hall's; Read's Spiral Truss; Russell's do; Salmon's ball and socket; Sherman's patent; French do; Marsh's Improved Truss; Bateman's do, double and single; also Trusses of all sizes, for children.

Any kinds of Trusses repaired at short notice, and made as good as when new.

["Ladies, wishing for any of these instruments, will be waited upon by Mrs. Foster, at the above place. Mrs. F. has been engaged in the above business for ten years.

He likewise informs individuals he will not make their complaints known to any one, except when he is permitted to refer to them—it being a misfortune, and young persons do not want their cases known.

JAMES FRED



## POETRY.

For the Liberator.

THE "LONG BRIDGE."

BY JOHN KEMBLE LARKIN, OF MAINE.

Dedicated to John G. Whittier.

The incidents embodied in the following poem occurred in Washington, in 1842, and were detailed in a letter to the N. Y. Evangelist, written by the Hon. S. M. Gates, then a member of Congress, who has an eye witness of the extraordinary occurrence. Nearly all the readers of the anti-slavery papers have seen it in tract form.

Day was waning on the water  
Of Potomac's stream,  
And o'er forest, field and city,  
Hung her dying beam.  
Evening airs, like spirits roaming,  
Sought the dewy earth,  
To revel in each blooming garden  
Where the flowers had birth.  
There were joy and mirthful gladness  
In each busy street,  
While the toll-woman slave, returning,  
Moved with weary feet.  
What should they of every pleasure  
Care for others' grief?  
He in life's great volume, only  
Is a broken leaf.  
But upon his brow there's sadness,  
In his eye a tear;  
There is one in yonder prison  
Than is life more dear.

She has been his childhood's playmate,  
And his hope in youth,  
And he took her to his bosom  
In his love and truth.  
In the field they toiled together,  
Soothed each other's grief,  
Hoping for the unseen future  
That would bring relief.

That relief the bondman looks for  
With unwearied eye,  
That shall make him once a freeman  
Ere his form shall die.  
With their days their love grew stronger,  
Smoothing all their toil,  
As they for their lordly master  
Tilled the burning soil.

But, alas! with souls polluted,  
Mercies never dwell—  
Mercies that they show the bondmen,  
They are born in hell.  
She was parted from her infant  
And her bosom friend,  
Weeping, praying in her sorrow,  
For her life to end.

If my ardent hopes, and holy,  
Perish thus, and I  
Severed from those dearly loved ones,  
Let me! let me die!

But her prayer was unavailing,  
She was chained and sold,  
By her mercy-hating master,  
Worshipper of gold.

Now in tears and bitter anguish  
There she weeping lies,  
Imploping like a fearful maniac  
Powers of earth and skies.

Hark! those prison walls now echo  
Cries of deep despair!  
Let us haste with fleeting footsteps,  
See the captive there!

God of mercy and of justice!  
See the desolate!  
Let not slavery here all potent,  
Triumph in her fate!

She's a negro—not immortal  
In her master's creed,  
Only fit for common traffic,  
And to toil and breed.

Of the rice fields cold and dreary  
She with sadness thought,  
How with stripes and bitter sorrow,  
Should her bread be bought.

And the long forever, parted  
From her infant child,  
'Tis again to see her husband—  
'Tis this make her wild.

But there's hope, and brightly beaming  
In her fearful eye,  
As she listens to the footsteps  
Of her keeper here!

What is it that brain all fevered  
Thinks with hope of now?  
Can it be some deep-planned vengeance,  
Or forgotten vow?

Now the ponderous door swings open,  
Faces sad with tears  
Look upon the coming keeper  
With distracted fears.

See that wife and tender mother,  
Moves with cautious tread,  
God of mercy! help the captive!  
Help her! she has fled!

Like an arrow straight and fleeting,  
She has passed her foes,  
Fled from slavery foul and prison,  
And a thousand woes.

By the Capitol of Freedom  
She is flying fast,  
And she blest our nation's glory  
As she hurried past.

One quick prayer, but deep and fervent,  
Rested on her lips,  
For her country's freedom border them,  
Of her chains and whips.

But, alas! the air is ringing  
With the keeper's cry,  
And the human bloodhounds hurry  
Like an arrow by.

God of power! Oh, help that mother  
To escape the chain;  
Disappoint this fiend oppressor  
Of his prey again!

On she flies, and now before her  
Sleeps Potomac's wave;  
Shall the many prayers ascending  
That young mother save?

On! on! Justice now shall triumph  
O'er oppression's power;  
Now the "Bridge of Sighs" she's treading,  
'Tis her fearful hour!

Are those friends—kind friends, advancing  
From the farther shore?  
To encourage that poor mother,  
Will they utter more?

May an angel, ever roaming  
Where fierce devils dwell,  
Ask assistance, if he needed,  
Of the fiends of hell?

Yes, as well may ask that mother,  
Of Virginia's sons—  
Of those famed for noble freedom,  
Generous-minded ones.

Like fierce bloodhounds all are hurrying  
Onward for the prey,  
And that prey from the oppressor  
None to snatch away.

## THE LIBERATOR.

Extracts from the admirable Oration, delivered before the Authorities of the City of Boston, July 4, 1845, by Charles Sumner.

It is in obedience to the unintermitted usage in our community that, on this Sabbath of the nation, we have all put aside the common cares of life and seized a respite from the never-ending toil of labor, to meet in gladness and congratulation, mindful of the blessings transmitted from the past, mindful also, I trust, of the duties of the present and the future. May he who now addresses you be enabled so to direct your minds, that you shall not seem to have lost a day!

All hearts first turn to the Fathers of the Republic. Their venerable forms rise before us, and we seem to behold them, in the procession of successive generations. They come from the frozen rock of Plymouth, from the wasted bands of Raleigh, from the heavenly companionship of William Penn, from the anxious councils of the Revolution, and from all those fields of sacrifice, on which, in obedience to the spirit of their age, they sealed their devotion to duty with their blood. They seem to speak to us, their children; "Cease to vaunt yourselves of what you do, and of what has been done for you. Learn to walk humbly, and to think meekly of yourselves. Cultivate habits of self-sacrifice and of devotion to duty. May our words be always in your minds; never aim at aught which is not good, persuaded that without this, every possession and all knowledge will become an evil and a shame. Strive to increase the inheritance which we have bequeathed: know that, if we excel you in virtue, such a victory will be to us a mortification, while defeat will bring happiness. It is in this way, that you may conquer us. Nothing is more shameful for a man, than to find his title to esteem, not on his own merits, but on the fame of his ancestors. The glory of the Fathers is doubtless to their children a most precious treasure; but to enjoy it without transmitting it to the next generation, and without adding it to yourself, this is the height of imbecility. Following these counsels, when you die, your place shall be filled, and you will come to join us, and we shall receive you as friends receive friends; but if you neglect our words, expect no happy greeting then from us!"

## REFORMATORY.

TO THE EDITOR OF THE LIBERATOR:

SIR—I have often thought if I were a clergyman, that instead of preaching discourses principally of a theological character, I should give them a practical turn, and on those things to which tend to make mankind happier and better. A man could preach more than one discourse upon the laws of Moses, regarding cleanliness, disease and diet. There is no use in giving to these things a superstitious awe, in practical good to come out of them, and when we consider the age in which they were written, it is really surprising to see how they harmonize with the laws of nature.

Bathing with water, more or less frequently, was considered indispensable. This contributes to health and comfort, and ought to be held up by every clergyman as a religious duty. How many people among us suffer for want of frequent ablutions with water! how many living, moving, white-washed sepulchres, full of all manner of uncleanness and dead men's bones! If people could be made to appreciate the great value of constant bathing, and practice it, half the disease among us would be soon unknown, and the people vastly improved. The law of the land does not allow a man quietly to behold the disorder of his fellow without holding him guilty, and shall we view by a slower process the work of death, without raising the voice of admonition? If the business of enlightening the world on this subject belongs to one class of men more than another, it is to the clergymen.

The prohibition of marriage of relations of a certain class is one of great importance, and the disobeying it fraught with deplorable consequences. Idiocy, imbecility, the loss of vision, deafness, and other imperfections, are visited upon the offspring of such. This law, however, is violated very little by the people generally, and more by families of nobility, from which, cases could be adduced in proof of this position. There is one other thing I wish to call attention to, and that is, the intermarriage of families and individuals who are diseased. Indeed, many such are morally bound not to marry at all. It is now well known to every medical man, that many diseases are transmissible from parent to offspring. Thus, the violation of those laws which govern the constitution, is followed by disease, and that disease communicated to posterity, to afflict generations unborn. Its contaminating influence is extended like the ripple produced by throwing a stone into the water, each wave giving origin to one still larger, and so on; and by its receiving often times new influences, the disease becomes general and deadly, and all merely by receiving an infirm constitution from the parent of its existence. Farmers recognise this law in raising cattle and hogs, and even in cultivating vegetables; but it is quite overlooked in matters of higher importance, the welfare of man. How harmonious the laws of God in word and nature, where He promises to visit the iniquities of the fathers on their children, to the third and fourth generation! What is true relative to the transmission of bodily disease, is equally so in regard to mind. If there be feeble intellect in both parents, the children will participate in this mental deficiency; or if certain elements of mind are prominent in the parents, whether they tend to vice or virtue, the same elements will most probably predominate in the offspring. I say most probably, as circumstances of a strong character alter in some degree the natural bent of the mind, such as education, and the society in which the individual may move.

How important it is, then, that those who should be parents, who possess good physical constitution, and vigorous, morally disposed minds. If people really believe, as they profess, that disease is most redound to the injury of posterity, either morally, intellectually or physically, by propagating their species, they ought to avoid matrimony, for the benefit of the race in future. One of the principal causes of insanity now recognised by physicians, is hereditary, and as insanity is a great evil, it would be much better to prevent means than curative. It might be said, that children born from insane disposed parents, were not always insane, and hence reason the objection to such individuals marrying. With the same propriety it would be said by the drinker, that small proportion of the people become drunkards, and those who have a propensity to gratify would not resist its influence on account of moral consequences. Now I see the same moral bearing in one case as in the other, and I would, if they had the same light. An individual foregoes indulging a certain propensity, because he perceives by so doing he saves the world from more or less pain and suffering. If man abstain from intoxicating drink, he saves himself from drunkenness, and exerts a strong preventive influence on his children, if he has any, and others around, that all influence is transmitted to posterity, to go on augmenting in power to do good. Under how strong obligation then, is a man to do this, when an opposite course might be the occasion of misery not to be computed or appreciated by a finite mind! Would a kind, benevolent man desire to rear a child to be a worthless drunkard? No. Would he desire to rear one to be a maniac? No. The answer would be emphatically, No. The only thing to be done, then, is to avoid the causes which produce it. What I have said relative to insanity, should hold good in all hereditary diseases, as well as mental weaknesses and deficiencies. If we have laws to prevent the anticipation of crime by prohibiting the sale of ardent spirits, why may we not, if public opinion is prepared for it, have laws preventing the marriage of immoral persons, that offspring may not be reared possessing strong vicious propensities? In no way could the morals of the people be improved so rapidly, if it could be brought to operate.

This is the field for the clergyman, and should be brought about in a moral way, as all reforms must ever have been. Will the clergy ever enlighten and reform man through nature's laws? Perhaps they may, after the people see what they need, and demand it.

I am, Sir, your most obedient,  
J. C.

THE TRUE GRANDEUR OF NATIONS.  
Extracts from the admirable Oration, delivered before the Authorities of the City of Boston, July 4, 1845, by Charles Sumner.

It is in obedience to the unintermitted usage in our community that, on this Sabbath of the nation, we have all put aside the common cares of life and seized a respite from the never-ending toil of labor, to meet in gladness and congratulation, mindful of the blessings transmitted from the past, mindful also, I trust, of the duties of the present and the future. May he who now addresses you be enabled so to direct your minds, that you shall not seem to have lost a day!

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Extracts from the admirable Oration, delivered before the Authorities of the City of Boston, July 4, 1845, by Charles Sumner.

It is in obedience to the unintermitted usage in our community that, on this Sabbath of the nation, we have all put aside the common cares of life and seized a respite from the never-ending toil of labor, to meet in gladness and congratulation, mindful of the blessings transmitted from the past, mindful also, I trust, of the duties of the present and the future. May he who now addresses you be enabled so to direct your minds, that you shall not seem to have lost a day!

All hearts first turn to the Fathers of the Republic. Their venerable forms rise before us, and we seem to behold them, in the procession of successive generations. They come from the frozen rock of Plymouth, from the wasted bands of Raleigh, from the heavenly companionship of William Penn, from the anxious councils of the Revolution, and from all those fields of sacrifice, on which, in obedience to the spirit of their age, they sealed their devotion to duty with their blood. They seem to speak to us, their children; "Cease to vaunt yourselves of what you do, and of what has been done for you. Learn to walk humbly, and to think meekly of yourselves. Cultivate habits of self-sacrifice and of devotion to duty. May our words be always in your minds; never aim at aught which is not good, persuaded that without this, every possession and all knowledge will become an evil and a shame. Strive to increase the inheritance which we have bequeathed: know that, if we excel you in virtue, such a victory will be to us a mortification, while defeat will bring happiness. It is in this way, that you may conquer us. Nothing is more shameful for a man, than to find his title to esteem, not on his own merits, but on the fame of his ancestors. The glory of the Fathers is doubtless to their children a most precious treasure; but to enjoy it without transmitting it to the next generation, and without adding it to yourself, this is the height of imbecility. Following these counsels, when you die, your place shall be filled, and you will come to join us, and we shall receive you as friends receive friends; but if you neglect our words, expect no happy greeting then from us!"

There is a topic to which I allude with diffidence; but in the spirit of frankness. It is the influence which war, though condemned by Christ, has derived from the Christian Church. When Constantine, on his march, at the head of his army, beheld the luminous people of the cross in the sky right above the meridian sun, inscribed with these words, *By this conquer*, had his soul been penetrated by the true spirit of Him, whose precious symbol it was, he would have found in it no inspiration to the spear and the sword. He would have received the lesson of self-sacrifice, as from the lips of the Saviour, and would have learned that he was not by earthly weapons that any true victory was to be won. The pride of conquests would have been rebuked, and the bubble sceptre of Empire would have fallen from his hands. *By this conquer*; that is, by patience, suffering forgiveness, and by all the virtues of the Christian life, the afflicting token, *conquer*; and the victory shall be greater than any in the annals of Roman conquest; it may not find a place in the records of man; but it shall appear in the register of everlasting life.

The Christian Church, after the first centuries of its existence, failed to discern the peculiar spiritual beauty of the faith which it professed. Like Constantine, it found new incentives to war in the language of peace; and such has been its character, let it be said fearlessly, even to our own day. The Pope of Rome, the asserted head of the church, the Vicegerent of Christ on earth, whose seal is a mitre, and whose banner is a cross, and whose sword is the sword of St. Peter, and whose command is the command of the Vatican. The dagger which projected from the sacred vestments of the Archbishop of Reims, as he appeared in the streets of Paris, was called by the people "the Archbishop's Prayer Book." We read of the pontifical armor of popes, and seem almost to catch the gleam of the sun on the armor of the bishops in the streets of Cologne. 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